EARLY DAYS OF EPISCOPALCHURCH HISTORY IN NEW HAVEN.

A Brilliant Historical Address By Rev. Dr. Marwood-A Striking and Momentous doctrines of human depravity, of re-Period-Buffeting and Oppression and generation by the supernatural influ-Weakness and How a Brighter Day Dawned and the Difficulties Were at Last absolute necessity that men might be overcome.

Following is the very able, scholarly and brilliant historic address delivered the gospel ought by all means to do.
by Rev. Dr. Harwood at Trinity church They did not conceive him as making by Rev. Dr. Harwood at Trinity church fast Sunday morning. It is a very concise yet comprehensive sketch of the trials and opposition encountered by hypocrites and secure sinners their the Episcopal church in New Haven in its early history here, and tells of what the church had to contend with and of that he did not hold the real divinity how these difficulties were at last overcome. It is a valuable contribution to the literature relative to the Episcopal and to the zealous and experimental they did not like works of fiction; they church in this city and in Connecticut. preachers by whom it was promoted. The address is entitled "The Beginnings of the Episcopal Church in New Haven." The entire address is as fol-

world,-or, as he would have been called in those days, a man of wit and fashion,-had seen the little town of their grievances, and much pains t New Haven, and known anything of the tastes and the pursuits of its inhabitants, he would have described it as a well planned but thinly settled country village, the inhabitants of which were devoted to saving souls, to church and society, and solicited a mumoney making, and to perpetual quarreling with each other on topics of theplogical interest.

The town was then a little more than one hundred years old; the original settlement and government of the little colony were very, very extraordinary, The colonists proposed to found here by the waters of Long Island Sound a little state which should own allegiance neither to king nor foreign poten of any description, and which should be governed solely by the church which they had proceeded to organize. They proposed to establish a genuine civitas Dei, the laws and the spirit of which should be in exact acrdance with the laws and the spirit of the holy scriptures. Mr. Lever-more, in his "Republic of New Haven," has clearly stated the similarity and almost identity of views between the great Richard Hooker and John Davenport, the leader of the colony, on the 'relations of the church and the state. But the magnificent splendor of Hooker on the one side, and the obscure, beclouded English of Mr. Dawenport on the other, are apt to make readers inattentive to this interesting fact. Hooker applied his principles in one way, and the leaders of the New Haven colony in another. In the case of Hooker the state dominated the church; in the case of the New Haven colonists the church was to dominate the state. They had no doubt they were right, nor had they any doubt hat all people who differed from them were wrong. But the conception, triking as it may have been, proved a complete failure. They were swakened from their dream of inde-

pendence by the fact that the Dutch at New Amsterdam were on one side of them, and Indians and Englishmen who might become friendly were on the other. Their mercantile instincts, like the mercantile instincts of the English race, were strong. They soon embarked in commercial enterprises, or in trading enterprises, which were Jargely unsuccessful, and the spirits of the people, though not broken, were very speedily sobered, and they came to the conclusion that they might as well be colonists relying upor strength of the mother country which they had left behind them.

It is not my purpose, however, to dwell upon the political beginnings of the town of New Haven. I simply seek to refresh your memory with facts, and will proceed to consider the state of things after three generations had passed away. The zeal of the first settlers had abated. There was, or course, a new generation with church notions somewhat modified, and the religious interests of the people were likewise modified, and there was just the torpor, moral and spiritual, which inevitably follows in the wake of what is known as a dead orthodoxy. The morals of the people had deteriorated. Their life was somber, and I should think sad. The ministers and magis trates had become somewhat troubled about the state of things, but nevertheless they would have gone on still in their old way had not a new spirit made itself manifest, which convulsed all the settlements of the New Eng-

land colonies. This convulsion was known as the great awakening. People were glarmed for their salvation; they deplored their sins and the sins of their children and of their parents; they begought God to keep back His hand and not to smite nor slay; the one subject thought of was religion; strange men thought of was religion; strange men made strange speeches; the noise and babble of public worship were often most bewildering, and for many years Connecticut was torn, partly by fear and inspired, partly, by the hope of the speedy coming of our Lord Jesus

Christ in glory.

Great relaxation of morals followed this revival, and it would seem as if some kind of moral paralysis were settling down upon a portion of the community. Now it was at this time (it is well to remember the dates in a general way, 1740-1750), that the church at New Haven suffered a serious schism. The magistrates and the college and the pastor had been entirely out of sympathy with the revival. The pastor was the Rev. Joseph Noyes, who was said to be gifted in prayer, but dull as a preacher. He could not satisfy, or did not satisfy, that portion of the congregation which had felt the influence of the revival, and the consequence was that a movement was made to bring about his withdrawal, or, in the event of its failure, to establish a new congregation. The attitude of the Rev. Mr. Noves is stated thus by Dr. Trumbull in his History of Con-

"Soon after the commencement of the religious awakening, in Connecticut and New England, there arose a great uneasiness and dissatisfaction, in a considerable number of the first church congregation in New Haven, under the preachings and administrations of their pastor, the Rev. Mr. Noyes. life, are apt to overlook the fact that cut, Vol. 2, pp. 340, 341,

WEARY YEARS OF TRIAL. Though he had the gift of prayer and it had but small deginnings. It was might have softened some hearts; new was edifying in that part of worship, the outcome of conferences upon the yet he was unanimating and unpopuneeds of the colony for the proper edneeds of the colony for the proper education and training of young men for lar in his preaching. His language was vulgar, and his zealous calvinistic the sacred ministry. The ministers, of hearers did not consider him as so course, took the lead; it was, in point plainly and faithfully preaching the of fact, their own creation. The people were poor for the most part, and it was felt that a residence of Cambridge in nces of the divine spirit, and of its volved expenditure of money which they could III afford. cation by faith only, as a minister of

manner as had a tendency to show to

langer and misery. From the manner

of his preaching, especially on sacra-

of the Saviour. Besides, he appeared

wholly unfriendly to the religious

awakening and concern in the country,

He excluded them from his pulpit, and

laws and measures of the civil author-

tual council, to hear and give advice in

by Mr. Noyes' leading his church to

not obtain a mutual council, nor any re-

senefit of the act of toleration, and sep-

the Rev. Messrs, Samuel Cooke, John

Graham, Elisha Kent and Joseph Bel-

lamy. They convened at New Haven

on the 5th of May, 1742. After a full

hearing of the aggrieved brethren they

came to the following resolution, in ef-

fect, That the first church in New Ha-

solemn profession and confederation, a

with all powers necessary for their

own confirmation, government and edi-

and consequently were not dependent

on it, nor anything consequent there-

According to Dr. Munger, in his very

"The first recorded movement to

by thirty-eight persons, to the annual

to go off and form a society by them-

life. The society was bound to give

of a part of the dignity and impor-

of a considerable part of its strength,

naturally reads that it was voted to

io nothing about it. It is evident from

the time of this vote for a period of

eventeen years there was trouble in

he First church and society. The pe-

ltioners became obstructionists. At

the January term of the county court,

held the fourth Tuesday of January,

A. D. 1742, they obtained leave to wor

known as the Toleration Act of Wil-

liam and Mary, by which means they

were exempted from penalty for not at-

ending the legally constituted church,

although not relieved from their share

It is not my purpose to discuss the

the long and tortuous steps which were

taken to form and establish the sece-

ding part of the congregation as an in-

dependent church. The fact is inter-

esting that nearly seventeen years had

passed before the final completion of

the legal status of the seceding congre

gation was established, but what I

have said seems to be necessary to our

story, to show you how the little com-

munity of New Haven was agitated by

theological controversies and by the

tor. That feature in the life of the

was very common. We read of dissen-

sions, difficulties, fault-findings at Guil-

If a large part of the energy of the peo-

ple, such as it was, was spent In the

to say the least, unfortunate, task of

trying to regulate the opinions and the

public life of their pastors. Of course

effects of which were felt for a long

position of New Haven in the period re-

ferred to, the attitude and general poli-

ey of the college deserves rather ex-

Many people, considering the college

nded notice.

ship by themselves under the

of its support."

nteresting historical discourse:

ity of that day. These were all mat

mental

suspicions

It is needless at present, and would be entirely out of place to recount fully the steps which resulted in the or ganization of the college and its fina proper distinctions between true and establishment at New Haven. Suffic alse religion, and preaching in such a it to say that the supreme aim of the founders was to impart theological instruction, and the subordinate aim was the general secular training such as ollege might be expected to give. The ministers, both of Massachusetts and Connecticut, had no taste for human letters. Their entire interest was in theology. They did not like poetry did not like history; they did not care for scientific pursuit, but they did like openly approved of the persecuting theology, and with the earnestness which characterized them, they devo ted themselves assiduously to the study ters of grievance to them. They could of Hebrew and of Greek, and of cours About the year 1750, if a man of the not hear such preaching at home as Latin. The taste of the ministers was they desired, nor could they go abroad without giving offence. After repeateded conversations with Mr. Noyes on sized. Mr. Charles Francis Adams, in his recent work on Massachusetts, ha obtain satisfaction, they could obtain pointed out with acrid astuteness that none either in private conversation nor there was no literature and there was by his preaching in public. They drew no taste for letters in Massachusetts articles of charge or grievance and preduring the whole period of the supre serted them to Mr. Noyes, desiring that macy of the ministers, and that no they might be communicated to the book of any note in the field of letters was written by any Massachusetts man, with the exception of Cotton Mather's "Magnalia." In Connecticut n their difficulties. But instead of this, purely literary work was attempted o their grievances were greatly increased achieved. The people were not taught o love literature, and as long as the tote on the Saybrook platform, and at nfluence of the ministers lasted union the same time excluding some from the paired, literature was unknown to the people who had the natural intelliprivilege of voting in the affair. In these circumstances, and as they could gence to have enjoyed it. The absence of taste for history was an especia characteristic of the ministers. Had lress of their grievances, they took they known history they might have had different ideas about the constitu arated from the worship and ordinances in the first church, to which tion of the church, but as it was, they they originally belonged, and set up a formed their theory of it from the ab distinct worship by themselves. They stract study of disjointed texts of scripture. And yet, all honor to the professed their desires, however, to ministers who brought volumes they have their grievances heard by a mutucould ill afford to give and laid them al council; but Mr. Noyes would not on a table as their first offerings for consent. Therefore, soon after their the establishment of a library in the separation, they proceeded to call a council of their own. It consisted of

Now it can readily be seen that, in asmuch as the founders of the college were congregational ministers of the standing order, and that their object was supremely to prepare students for the ministry, the theological spirit of the new college, and the aims and the policy of the ministers in the conduct of it, were likely to be just as rigid as ren were, by their own religious and the polity of the churches in the col-"They were grounded in polemical particular church of Christ, vested divinity according to the Assembly' Catechism and Dr. Ames' Medulla and Cases of Conscience," and especial care was taken in the education of the students, not to suffer them to be inication, long before, until and at the time of the Synod at Saybrook, in 1703. structed in different principles of doc rines, and all "proper measures" were taken to promote the power and purity of religion and the best edification an

peace of the churches. The college reflected the dominan ward the formation of this society was spirit of the religious and theologica the presentation of a petition, signed temper of the entire people. It was re garded with great pride. It was the neeting of the First society, December subject of many prayers and of much 28th, 1741, asking leave for the signers thought, and its course was tranqui until the year 1722, when, to the con selves, for the reason assigned, that sternation of the whole colony, Dr. Cut they had found by long and sorrowful ler, of the colloge, declared for episc experience that the preaching and conpacy. He was not alone. He had com duct of Mr. Noves was unprofitable to them, and they suspected he differed panions, friends, fellow students, who from them in some points of faith. At had read with him, talked with him that period the pastor was settled for most conspicuous of whom was Mr. Haven, which leads me to think that Johnson of Stratford, They had read themselves into a belief that the tru him a comfortable support. Everybody ministry of the church of Christ was residing in the town, except those benot such a ministry as the Congress longing to the Episcopal society, betional churches possessed, but that th onged by law to the First Ecclesiastical society, and their property in the episcopal type of the ministry was the original type, and was binding upon grand list was subject to taxation for the practice of the church and the con its support, very much as at this day persons belong to the school district in sciences of Christians for all time. N such theological or ecclesiastical con which they reside and their property is vulsion had ever been experienced ! subject to taxation for school purposthe colony. Mr. Cutler was prompt) s. After this petition, in terms offendismissed from his office, and he retire sive to the pride of Mr. Noyes and his from New Haven, so that his friends, and proposing to deprive him influence upon the fortunes of the Epl copal church in Connecticut were n tance of his position, and the society onsiderable, but Mr. (subsequently Dr. Johnson is regarded justly as the fathe had been discussed, the record very

of episcopacy in Connecticut. Dr. Cutler was very much admire for his character and abilities, an found a warm welcome among some the churchmen of Boston, whither went after having left New Haven. say by some of the churchmen of Be ton, but not by all, for Dr. Cutter, has ng "read himself" into the Episcopa church, adopted what in his day wer considered high church principles, and he Hanoverian Whig clergy of Bosto had but little sympathy with him, an to sympathy with his principles.\*

It can readily be understood that the onversion of these gentlemen, young men as they were, to episcopacy, whi it created a panic in the college and b dissensions in the First church, and the colony, did but tend to make hosillty more bitter and the polity of the college in respect of the members of the church of England, more rigorous They did not desire the presence students who were members of the Church of England.

Our concern at present is not with the college itself, but in the attitude toward the church in which it was placed by the authorities. The hostility was pronounced and even violent, and as might quarrels of parishioners with their pas- have been foreseen, the wisdom and Haven. Whether he preached in New spirit of its polity began to be ques-Congregational churches of Connecticut tioned. An influential minority, con posed of churchmen and of all other who disliked the theology of the standford and at Milford, and at Branford ing order, began to talk and write and other towns, and it would seem as against it. Among the dissidents there were probably some free thinkers and deists; all men who thought that they were under the yoke of an intolerable tyranny were ranked in the opposition. But all opposition was powerless. The much bad feeling was engendered, the mangistrates and the churches gave en tire support to the college and endorsits opposition to the church. So it stood To understand still more the peculiar with the college; so it stood with the churches; so it stood with the people of influence and position in New Have: in the year 1750. True, time has done some thing; gentler memories of the old home

with its impressive vigor and abundant \*See Trumbull's History of Connecti-

omers might have qualified somewhat the general bitterness, but the fathers had eaten sour grapes, and the children's teeth were set on edge.

As just stated, the people were not a complete unity. What free people ever are, long? The political and religious dissidents, no doubt, counted themseives and were counted. The members of the Church of England and sympathizers with it, were thinking, by this time, of building a house of worship, of nodest dimensions, suited allke to their umbers and their pecuniary resources. name 1750 as a sort of central date o be kept in mind, and my subject is the beginnings of the Episcopal church in New Haven. But before this date serious efforts had been made to esablish the church in the town. Dr. Johnson probably was the first man who ever read the service in the Book of Common Prayer in New Haven. He came hither occasionally between 1730 and 1740 from Stratford. He cast longng eyes upon New Haven, for he was an alumnus of the college and had lived over in West Haven, and was very much attached to the place. His nfrequent ministrations did not lead any public results, but in the year 1736 the Rev. Jonathan Arnold, a native Conceticut, who conformed to the hurch in 1734, was in London, whither e had gone for his ordination. He vidently had made himself acquainted with some of the traditions of New Haen about a valuable piece of land near thee entre of the town, which was sup posed to have been bequeathed by Mr Gregson to the church. He also had vidently studied New Haven county, nd he made an application to the Soelety for the Propagation of the Gospel in Foreign Parts for an appointment is a missionary of the Society. His etter to the secretary should be quoted full, because as a result of it, we may say that then the first serious eforts were made for the establishment of the church in New Haven. His letter is as follows:

"I have the pleasure to be informed that my case is referred to your comassionate consideration, and that it is expected that I make a reply to the two ollowing questions, namely; First, what towns there are adjacent to New Haven which I should be willing to be erviceable to, making New Haven the lace of my residence; Second, what eward I should expect from the so lety for such service

In answer to the first question; there Milford, ten miles distant; Derby en miles distant: Waterbury, twenty ulles; Cheshire, twenty miles; Walneford, twelve miles: Gullford, twenty miles distant from New Haven, all of which I am willing occasionally to visit and administer to.

In answer to the second inquiry, reating to my reward, I am truly willing o spend and be spent in the society's rvice, and whatever the society shall estow will be thankfully accepted and shall be faithfully used for the good nds designed, and that God may en arge the society's abilities in propor ion to their desire of doing good I he sincere prayer of, Reverend Gentle ien. Your most obedient servant."

You see the extent of the field he pro osed to occupy. He evidently knew ow large it was. The plan was to nake New Haven the center of his perations. He received the appointent, but without salary. He was a can of some means, though not large This letter was written in London ind, clearly, the plan was that he hould make New Haven the place of is residence; but the next letter writen to the society was dated at West his itinerant mission." s could not find a home in New Ha en;-in fact that nobody would rent im a house. The letter is rather in eresting. Under the of the 22nd of leptember, he says:

"I beg leave humbly to present my luty to the Honorable Society for Pro agating the Gospel in Foreign Parts nd also an account of my proceeding and success. After a long passage and tedious fit of sickness, I arrived to my amily in July last, and have, in the est manner I could, attended divinservice in the several towns to which im sent, preaching two sermons ever amday, and frequent lectures at othe times. By reason of the great distance of the towns where those dwell the re under my care, my work is mad ery chargeable and difficult, but with I very pleasant from the fair pro sect of success. I have admitted thir teen persons to the communion, an dx. I have baptized seven, of which live were infants, two adults, one which was a negro. I performed divin ervice last Sunday in Milford, one of the most considerable towns in Cor necticut colony, where the use of th Lord's Prayer, the Creed and the Te commandments, and the reading the Scriptures in divine service, wa iever before known. There was very numerous auditory, most atten-tive and desirous to be instructed in the worship of the Church of Eng and, but those who are looking to wards the church are commonly th

poorer sort of people, for the staff of government being in the hands of the dissenters, who rule the church with an iron rod, those who receive honor of f another set themselves in distance who allow their rage and revenge to in trense in proportion to the increase of

Mr. Arnold frequently makes mer ion of his ministrations in the towns fready named, but is silent about New Haven, or how often, or what the exent of his ministrations was, we ar mable to determine. He was an a tive, resolute man, who repaid the bit erness with which he was regarded by the standing order with an acerbit ombined with a vigor of English which must have made him an objecto dialike personally, to say nothing of the aversion with which his missio was regarded. Mr. Arnold never at tempted to take possession of the land to which reference has already been nade, by sending servants to plow ! up, but before the sun went down his nen were driven off the ground by great mob, and he desisted from al further attempts to claim it. A copy of the will under which Mr. Arnold

\*Se Perry's Massachusetts, and epecially a letter from Mr. Harris to the bishop of London, pp. 156-162.

acted may be found in the Land Records of New Haven.

The six Episcopal elergymen Connecticut," says Dr. Beardsley, "and Mr. Wetmore of Rye,-who from nearness to this colony and sympathy with them always co-operated as far as he might with Dr. Johnson and his associates in their efforts to advance the prosperity of the church,-sent home to the Honorable society i statement of this resistance. The tesimony of such witnesses is reliable and proves that there was son foun dation in equity for the claim under the deed of William Gregson."\*

This is about all I know of Mr. Ar old's ministry in the town of New Haveh,-not much, certainly. He evident ly was a restless man, a man not of solid judgment, a man of large enter prises which he was unable to carry out, and his mission work in the coun ty did not last long. The clergy of Connecticut had many grievances. a letter dated Boston, December 14th, 1738, Mr. Arnold again addressed the secretary of the S. P. G., and says:

"The government in Connecticut under which we are, having taken many severe measures against the church tending to crush and demolish it, my brethren were desirous that I should come home to present our grievance and seek some relief, but being disap pointed, would beg leave to lay before the Honorable society my own distressed state, earnestly requesting their compassionate notice. My difficulties experienced in my mission is equal if not superior to any missionary's, for there is no clergyman in the large county of Hartford nor in New Haven but myself, and I frequently called upon and do officiate in several towns at a great distance, namely, Wallingford, Wethersfield, Simsbury, Farmington, etc., besides my special cure is large and very difficult, being much scattered, and though much oppressed increases greatly."
The last paragraph of the letter en

ables us, perhaps, to get a glimpse of Mr. Arnold's personal peculiarities, for if he were the owner of an estate or possessed of any private means, as he undoubtedly was, why should he write to the secretary in this way:

"If they are in a capacity to make an addition to my substance I shall be most thankful if the society should consider my low, distressed estate. I have a wife and five small children, and the cries for want of bread are very piercing. I have been forced to sell considerable of my land, and shall be obliged to sink my estate if relies annot be obtained.

We can understand thoroughly that Mr. Arnold may have been in an embarrassed condition, but we cannot un derstand that a man of property could possibly have heard the piercing cries of his own children for bread. Mr. Arnold was fairly successful in his general missionary work, and he en-joyed the confidence of his brethren, as the following extract from a letter addressed to the secretary by Messrs. Johnson, Wetmore and Beach will show. They say in a communication

dated New Haven, November 16th, 1738 "We are met together upon the particular exigencies of the church in this colony, and have put into the hands of our Reverend Brother, Mr. Arnold, our address to the Honorable society, setting forth the grievances of the church, and such papers as relate thereto, but having therein omitted the mentioning of what we think would be proper upon this occasion in behalf of our Reverend and worthy brother, we beg leave hereby to acquaint the Honorable board, that since his being apgood success, in the several places of

Thus you see that at this time Mr. Arnoldwas well thought of by his brethren in the ministry, though they say not a word of any work of his it New Haven itself, But Mr. Arnold ecame so eccentric that suspicion has crossed my own mind that he was probably unhinged. The project which they recommended mis-carried; Mr. Arnold did not go to Lon-don. He left Connecticut about this time, and is supposed to have removed to New York. Dr. Johnson said. Arnold has been in a very unsettled disposition of late, and is now about moving to Staten Island, New York, o that I question whether he will go ome at all.

This is all that we know of Mr. Arold and his work in New Haven. He vas succeeded by the Rev. Theophilus Morris, an Englishman by birth, and resumably by education. His first re-

\*See Croswell's History of Trinity thurch, New Haven, Historical socie-y papers, Vol. I, pp. 76-78, and Beardsy's History, Vol. I, pp. 169-170.

(Continued on Seventh Page.)

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TRAINSLEAVE NEW HAVEN AS FOLLOWS
FOR NEW YORK—"4:30, "4:50, 16:92, 7:30,
\*8:10, 8:20, "0:35, 110:30 a. m., "12:00, 12:05, "1:30
(parior car limited), "1:35, 1:45, "2:30, 3:00, "3:30,
14:15, "5:30, 5:35, 6:30, "7:10, "5:10, (8:15)
Bridgeport accommodation), "2:10, 9:15 p. m.
SUNDAYS—"4:20, "4:50, 8:30 a. m., 15:00, 13:15. :10, \*8:10, 8:15, \*9:10 p. m. FOR WASHINGTON VIA HARLEM RIVER

-\*12:10 a, m, (daily), \*1:10 p, m, FOR BOSTON VIA SPRINGFIELD-\*1:45
\*11:05 a. m., \*1:05, \*5:53 p. m. SUNDAYS\*1:20 (n(ght), \*5:53 p. m.

FOR BOSTON VIA NEW LONDON AND PHOVIDENCE—"2:13, "2:30, "11:35 (parlor car limited) a. m., "12:05, "2:55, "4:15, "4:55 and "6:55 p.m. SUNDAYS—"2:13, "2:30 a. m., "4:55, "6:55

FOR BOSTON VIA AIR LINE AND N. Y. & N.E. R. R.-4:57 p. m. SUNDAYS-4:57 p. m. FOR MERIDEN, HARTFORD, SPRING-FIELD, Erc. \*1:30 (night), 6:40, 8:50, 10:13,

"11:50 a. m., 12:06, '1:05, 2:10, 5:00, '5:52, (0:15 to
Hartford), 8:05, 10:05 p. m. SUNDAYS \*1:20
(night), '5:52, 8:25 (accommodation) p.m. New London Division.

FOR NEW LONDON, Erc.-\*2:13 (night), \*3:73 (night), 7:50, 11:05, "11:35 (parlor car limited), a. m., "12:05, "2:55, 3:00, "4:15, "4:55, 5:15, 6:15 (Guilford accommodation), \*6:55, 11:15 p. m. (Guilford accommodation.) SUNDAYS— \*2:13 (night), \*4:31 (night), \*4:55, \*6:55 p. m. Air Line Division.

FOR MIDDLETOWN, WILLIMANTIC, 1925. -8:00 a. m., 1:30, '4:57, 6:06 p. m. SUNDAYS-& N. E. and N. L. N. R. R.; at Turnerville with Colchester branch. Northampton Division.

FOR SHELBURNE FALLS, TURNER'S FALLS, WILLIAMSBURG, HOLYOKE AND NEW HARTFORD, and intermediate stations -7:45, 11:04 a. m. and 4:00 p. m

FOR NORTH AMPTON and points this side-At 6:56 p. m.

Berkshire Division. FOR DERBY JUNCTION-4:23 p. m. FOR DERBY JUNCTION, BIRMINGHAM, ANSO-NIA, Erc.-7:00, 9:40 a. m., 12:00, 2:27, 4:23, 3:11 FOR WATERBURY-7:00, 9:40 a. m., 8:30 p. m., E7, 5:30, 7:45 p. m. SUNDAYS-8:10 a. m. FOR WINSTED-7:00 9:43 a. m., 2:37, 3:33 p.m.

SUNDAYS-8:10a, m. FOR SHELTON, BOTSFORD, NEWTOWN, DANBURY, PITTSFIELD, STATELINE-9:40

FOR ALBANY, BUFFALO, DETROIT, CIN-CINNATI, ST. LOUIS, CHICAGO AND THE WEST-via State Line-9:40 a. m., 4:25 p. m. FOR LETCHFIELD and points on S., L. & N. R. R. -6:00 a. m. (via Bridgeport and Hawley-ville,) 4:45 μ. m. (via Hawleyville.)

\*Express Trains. †Local Express. C. T. HEMPSTEAD, Gen. Passenger Agt.

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